

CHARACTER EDUCATION THROUGH HISTORY LEARNING ON NONFORMAL EDUCATION

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Abstract

The purpose of this paper is to describe the role of teaching history in shaping the character of the Indonesian nation through non-formal education. Non-formal education can be defined as the path of education outside formal education can be structured and tiered. Non-formal education includes life skills education, early childhood education, equality education, literacy, and others. KTSP prevailing in Indonesia demanding character education in it. Learning history in a strategic significance in the formation of character and civilization of the nation's dignity as well as in the formation of Indonesian people who have a sense of nationalism and patriotism. State residents to learn as learners in non-formal education that is different from that of students in the formal education also needs to be invested in the character value for a state of non-formal education learners more flexibility for the implementation of character education through the teaching of history with combined with the characteristic possessed on non-formal education are provided with vocational skills to support the creativity and work of learners. In this study the authors used data obtained from books, journals, articles, and websites of various media such as print and electronic media. The theory used in this research is the study of history, character education, non-formal education.

Keywords: Character Education, Learning History, Non-formal Education

Introduction

Nowadays sense of nationalism further eroded with the times in accordance with the concept of globalization and westernization. Indonesia as a developing country has the concept of globalization and westernization progress rapidly. Indonesia, which has astronomical and geographical location is very strategic enable the acceleration of globalization and westernization. The effect of changes to the modern era of globalization and westernization to do with efforts to establish a national character. One means is through the formation of national character education *Kurikulum Tingkat Satuan Pendidikan* (KTSP), which emphasizes the cultivation of character value for learners. Planting efforts effective character carried through learning that leads to nationalism, one of them is history.

Historia Magistra Vitae (history is the teacher of life) is an expression that the study of history is very important for someone who studies history can take lessons from the events that occurred in the past. The function of history in essence is to improve understanding or a deep understanding and better about the past and the present in relation to the future inter. While the usefulness or benefit of history, there are four that is instructive that history brings wisdom and wisdom; The second is inspiring means to give inspiration; third, instructive, that assist the activities of

imparting knowledge or skills, and fourth, are recreational, aesthetic form which gives pleasure true stories of human experience.

The function and the role will grow stronger if balanced with meaningful teaching history, which is supported by educators who have a history of competence. Competence in question is pedagogical, professional, social, and personality. Thus the mission of history education to raise awareness and build the character of a nation's history can be realized.

Learning history as a means for the formation of national character is given to students in every line and level of education, whether through formal education and non-formal education. Education today is a necessity for society, because education is a key aspect for the future of a person. Education has been linked to a variety of efforts in improving the quality of human life as a whole. Education takes place in accordance with the development of lifelong learners' task demands and the development of society are becoming increasingly complex. Learners are also required to be able to continuously develop science, technology, and life skills. However, education is also becoming a constraint on the social community. Social inhibitions can occur because education is commercialized, so the distribution of education is uneven. As a result, many people are not getting a proper education as to formal education.

Undang-undang Dasar 1945 pasal 31 states that (1) every citizen has the right to education, (2) every citizen is obliged to follow basic education and the government is obliged to finance it, and (3) the government shall manage and organize a national education system that increases security and piety and good character in the context of national life that is governed by law. Furthermore, the Act No. 20 Year 2003 on National Education System Article 5 states that (1) Every citizen has the same right to obtain a quality education, (2) Citizens have physical, emotional, mental, intellectual, and / or social entitled to special education, (3) citizens in remote or underdeveloped and indigenous peoples isolated entitled to receive special education services, (4) citizens who have the intelligence and special talents are entitled to special education, (5) Every citizen is entitled to the opportunity to improve education throughout the life. Education should be the responsibility of the government, both central and local levels, in cooperation with the private sector and the public.

Social barriers formal education can be resolved through non-formal education organized by the government. Where learners in non-formal education has a different character from the learners in formal education. Nevertheless, a curriculum that applies to non-formal education is equal to the formal education curriculum.

Undang-Undang No. 20 Tahun 2003 states that the Non-formal Education can be defined as the path of education outside formal education can be structured and tiered. Coombs argued that non-formal education is any organized educational activities organized outside the formal system, both alone and as part of an activity that is broad, intended to provide specific services to target students in achieving the learning objectives (Soelaiman, 1992: 50). The units consist of non-formal education course institutions, training institutions, study groups, community centers, *majelis taklim* and similar educational unit. Non-formal education is the means of implantation on the character of the nation is through study groups which pursue a program package that has the same curriculum with formal education. One character value investment is through the teaching of history.

Finding and Discussion

Globalization has been started at a time of world civilization is no longer compartmentalized locally, i.e. at the time of human mobility has penetrated

intercontinental. Mobility is facilitated by the industrial revolution, which would also trigger the growth of the idea that was almost free of space and time (Sumarno, 2011: 74). Globalization as a phenomenon of social, economic, political and can bring positive things and also bring more negative impact. Globalization in this case may be cited as the opportunities and threats (Winarno, 2008: xv).

Positive and negative impacts or from the effects of globalization can also occur on the lives of the nation's character. For example, a nation: a) learn from other nations; b) achieve progress which is not possible when only done alone or always in secrecy; c) increased its competitiveness and achievement. Meanwhile, the negative effects can also occur, for example: a) excessive dependency; b) the fading of national character; and can also occur c) deterioration, even destruction of the life of the nation (Sumarno, 2011: 74). Therefore, the more widespread the negative impacts caused by globalization, the government seeks to minimize the impact through various policies, one of which is through policies in the field of education by bringing character education.

According to Poerwadarminta in Syarbini (2012: 13) character means nature, character traits psychology, morals or manners that distinguish one person to another person. In addition, a prominent American psychologist named Allport, define the character as determining that a person as a person (character personality is evaluated).

Globalization makes Indonesia a multidimensional crisis led to education in Indonesia accused of failing to create quality human resources. The impact of globalization more negatively contribute to the development of the Indonesian nation, so that the necessary efforts to improve the quality of education. Character education became one of the educational discourse that are considered able to provide answers to these problems. Character education is defined as an effort to plant intelligence in thinking, appreciation in the form attitudes, and practice in the form of behavior that is in accordance with the noble values that became his true identity, embodied in the interaction with God, self, society and the environment (Zubaedi, 2011: 17).

The issue of character, culture, civilization and national life can be understood as problems in education because of an attribute called character, culture, and life is attached to the human subject and society. If there is moral decadence, fragility character, fading noble values, decline of civilization, signaling actually nothing wrong with education (in the broad sense), or there is a challenge, which is what can be done by education in the face of fading character of the nation. Education is not just teaching in the school, but all the efforts to help the people and communities undertake self-actualizing its potential, according to the norm orientation noble values that are believed and always strived to make it happen. This education occurs in the family, schools, communities, workplaces with formal approaches, non-formal, informal, and even can also occur incidentally (Sumarno, 2011: 75).

Education is essentially a conscious effort to develop a human personality inside and outside school, and lasts a lifetime. Therefore that education can be owned by the people in accordance with the ability of the community, then education is the responsibility of the family, society and government. These responsibilities based on the awareness that the high and low levels of public education effect on the culture of an area, because after all, culture is not only stems from the sheer instinct but mainly born from the learning process in a very broad sense. According to Brown in Ahmadi (2004: 74) that education is a process of conscious control where changes in behavior resulting in that person through in a group. From this view of education is a process that began at birth and lasts throughout life.

UU Sisdiknas No. 20 Tahun 2003 Bab III Pasal 3 states that National education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent and become citizens of a democratic and responsible.

Character education is a system of cultivation of character values to the school community, which includes knowledge, awareness or willpower, and measures to implement values stretcher, both against Almighty God, ourselves, others, the environment, or nationality so that a man perfect man. In character education in schools, all of the components (stakeholders) should be involved, including the educational components itself, namely the content of the curriculum, learning and assessment, quality of relationships, handling or management subjects, school management, the implementation of the activity or activities curricular, empowerment infrastructure, financing, working ethos adan all citizens and school environment.

Values in Character Education was developed based on several sources, namely religion, *Pancasila*, culture, and national education goals. *First*, the religious factor. Indonesian society is a religious society. Therefore the lives of individuals, communities and nations is always based on religious teachings. Politically state life is also based on values derived from religion. On the basis of these considerations, the educational values of culture and national character should be based on the values and norms that come from religion.

Second, the values of *Pancasila*. The Republic of Indonesia is established on the principles of nationhood and statehood, called *Pancasila*. *Pancasila* contained in the Preamble of the 1945 Constitution and further elaborated in the articles contained in the 1945 Constitution. That is, the values contained in *Pancasila* became the values that govern the lives of the political, legal, economic, social, cultural, and art set forth in the 1945 Constitution safeguards the culture and character of the nation's education aimed at preparing students to become better citizens, namely citizens who have the ability, willingness, and apply the values of *Pancasila* in his life as a citizen.

Third, cultural values, means a truth that no man is living in a society that is not based on cultural values recognized that community. Cultural values are used as the basis to give meaning to the concept and meaning in communication among members of the community. Such important cultural positions in public life requires that culture becomes a source of cultural and educational values of the national character.

Fourth, national education goals. National education goals are the qualities that should be possessed of every Indonesian citizen, was developed by various educational units at various levels and paths. In the national education goals there are various grades of humanity that must be owned by a citizen of Indonesia. Therefore, national education goals is the source of most operations in the development of culture and national character education (Hasan, 2012: 85).

Widja (2012: 102) confirms the important role of education as a process of socialization in character education, especially in dealing with problems in the practice of national life such as the emergence of tribal sentiments that could escalate to all members of tribes into open conflict. Learners in non-formal education are more susceptible to conflict because of different backgrounds tend ranging from gender, age, occupation, and others. Thus strengthening this character needed to minimize conflicts among the learners. Non-formal education can be defined as the path of education outside formal education can be structured and tiered (UU No. 20 Tahun

2003). Meanwhile, according to Axin cited by Suprijanto (2005: 7) states that non-formal education is an intentional learning activities by the learners in a setting that was organized that occur outside the school system.

History is an event that actually happened in the past of mankind. Agung and Wahyuni (2013: 55) define history is a subject that instills knowledge, attitudes, and values regarding the process of change and development of the Indonesian people and the world from the past to the present.

Learning history can be regarded as a process of activities that encourage and stimulate learners reconstruct and gain knowledge of the history of the ensuing process of internalization of values associated with the various aspects of social life and nationality, as well as the values of humanity, so bring a change in behavior as a process development of the personality or character of the learners. History teaching character values appear in each of the learning materials. Residents learn in different circumstances with the non-formal education learners in formal education either in economics, purpose, and psychologically. Although the purpose of the learners to follow the non-formal education is to acquire life skills, but the character values should remain held as a way of life in the future. Learning the history of offering values the character into learning material such as education-oriented socio-cultural character of nationality designed and implemented to reflect and promote the nation's sociocultural values contextually, adapted to the development of the world. Methods used and managed by the national revival movement in the early twentieth century, of course, can not simply be used at the beginning of this XXI century. Contextualization strategy becomes a necessity. Contextually, meant that the core values of the local / national remains a reference in the charge content of character education, but the actualization mode tailored to the context of national and international development (Sumarno, 2011: 78).

Learning History contained in non-formal education programs provided to similar SMA/K is Package C. The program was developed considering the number of citizens of graduates Packages B and junior high schools do not continue, and dropout high school / *Madrasah Aliyah*, and of reproductive age who want to develop themselves in life skills so that there should be a pattern of services that can give them to be ready to enter the workforce or continue to pursue higher. It is given that citizens are able to apply knowledge learned in the can after the completion of study. Equality education unit level curriculum program Package A, Package B and Package C was developed based on the following principles; centered on the life of diverse and integrated, responsive to the development of science, technology and art, comprehensive and sustainable, and the principle of lifelong learning. The values of character education are explored through the study of history shows the configuration of a character in the context of the totality of the process of psychological and socio-cultural can be grouped into: if the heart (spiritual and emotional development), though the thought (physical and kinesthetic development) and if the feeling and intention (affective and creativity development). According Kartodirdjo (1993: 52), the lessons of history have socio-cultural functions, awaken historical consciousness that will shape the national consciousness to realize the unity of the nation.

Hasan (2012: 87) states that the subjects of History has a strategic significance in the formation of character and civilization of the nation's dignity as well as in the formation of Indonesian people who have a sense of nationalism and patriotism. With the character of the material that is stated in the Ministerial Regulation, educational history, either as part of social studies as a subject would also constitute one of the subjects that have great potential in developing a character

education. Even though the history of the program is one part of the orchestra character education, educational materials and a distinctive history full of value has at least has the strong potential to introduce to the students about the nation and its aspirations in the past. Through history lessons for learners to do a study on what and when, why, how, and by what arises from the answer to the community of nations in the past that the human face challenges and their impact on life in the aftermath of the incident and the present. History education materials are able to develop the potential of learners to get to know the values of a nation that fought in the past, maintained and adapted to contemporary life, and developed further for future life. The Indonesian people present and all values and life that happens is the result of the national struggle in the past and will be the capital for the struggle of life in the future.

Historical materials providing information on the successes and failures of the nation in answering the challenges of the times that belong to the nation today. What action do the perpetrators of history that failed to achieve the objectives and actions what they do to reach the goal. The material contained in the story of history is not only a success story but also a story of failure. Successes and failures are things that happen in real life humans.

To shape the character of good citizens to learn, then an educator or tutor must be used in ways that attract learners to study history. It is intended for the purpose of teaching history to shape the character of the people studied can be realized with certainty. Learning the history of the non-formal education, especially in the Packet C program according to curriculum set by the government using the educational unit level curriculum teaching of history should be included in it the character values, such as honesty, religion, nationalism, and others. *Standar Nasional Pendidikan (SNP) Pasal 1 ayat 15* states that the *Kurikulum Tingkat Satuan Pendidikan* is the operational curriculum formulated and implemented by each educational unit. Preparation of SBC conducted by educational units with attention and based on standards of competence and basic competence developed by the *Badan Standar Nasional Pendidikan (BSNP)* (Mulyasa, 2009: 19-20).

Preparation of teaching history is needed to accurately strayed learning objectives of the learning process. Lesson plans covering the syllabus, lesson plans and teaching materials are designed to load and facilitates learning activities or character education insightful. An easy way to create a learning plan insightful character education is to adapt the syllabus, lesson plans and teaching materials that have been made or there, by adding the learning activities that are facilitating the familiar values, realized the importance of values, and values internalization (Kemendiknas, Dirjen Menpendasmen Direktorat Pembinaan Sekolah Menengah Pertama, 2010: 45-61). Learning history is expected to give a sense of history to the participants. Awareness of human history is very important for the development of national culture. Awareness of history in this context is not just expanding knowledge, but must also be directed to the realization appreciation of cultural values that are relevant to the business development of the culture itself. A sense of history in the context of the cultural development of the nation in raising awareness that the nation is a tangible social cohesion through a historical process, which ultimately unite a small nation in a large nation that nation.

Values of characters included in the goals to be achieved by the learners. With the RPP that describes the implementation of character education planting, tutors will not confuse the character of what will be delivered or will be imparted to the participants Packet C. teaching materials are taught in non-formal education passed *Paket C* is not as complicated with formal education. The material is simple facilitate

the participants receive materials given the time and the physical condition of participants *Paket C* unlike the students in the formal school.

Cultural awareness of the lessons of history are implanted through non-formal education program *kejar Paket C* is different from formal education is that there are programs skills or life skills that are tailored to the character of the area in accordance with *KTSP* that meet regional autonomy widest possible through modifications in the teaching of history as an example is when the learning material Hindu-Buddhist culture and Islam in Indonesia where the result of cultural influences in the form of acculturation one of which is the calligraphy which is the legacy of Islam in Indonesia. Residents of learning is required to make a creative calligraphy on the fabric which is then decorated by sewing in accordance with the skills taken by the learners. Creativity calligraphy in the history of the learning process is the purpose of teaching history in non-formal education program *Paket C* to instill character in a creative, innovative, and raises awareness of the importance of respecting the past. According to Mulyasa (2009: 22) of interest applied *KTSP* is divided into two, namely: general purpose implementation of the curriculum is to self-dependennt and empowering education units through the granting of authority (autonomy) to educational institutions and encouraging schools to conduct retrieval participatory decision in curriculum development. The objective of the curriculum is applied to the teaching of history in the non-formal education through the development of teaching materials in accordance with the character of the learners and in accordance with the character of non-formal education. Non-formal education on equality education program *kejar Paket C* provide vocational skills for every citizen to learn.

Non-formal education is able to reach different age groups. This flexibility allows tailored to the characteristics of the target group. In the context of non-formal education program *kejar Paket C*, education and skills training can be followed by the learners of various age groups and education levels. Various education for mature society is in dire need or updating the knowledge and skills of citizens to learn about various things. Non-formal education is very potential to do character education, and more specifically education-oriented character of nationality. At equal education increasingly laid out to prove to the juridical equality already gained recognition, it should also have a commitment to the education of national character (Sumarno, 2011: 82). In lessons of history, to understand the meaning and purpose of teaching history is to understand also that the teaching of history has a very important role in the development of the nation's character. Through the teaching of history, students will develop activities to undertake review of historical events, and internalize the values behind various events.

Learning and education history intertwined history synchronization, which is a process of transformation and cultivation of human values are universal and *keindonesiaan* learners to become a man of character and dignity. The values which meant, among other things: wisdom, tolerance, empathy and caring, critical thinking, democratic and responsibility, exemplary, self-sacrifice, patriotism, unity, freedom, equality, nationalism and patriotism (Budiono, 2007: 93).

Residents are expected to take the lessons learned and lessons learned from the past history of Indonesia as a conscious effort to build an independent and dignified country. Learning the history of the non-formal education program *Paket C* has an important position in the national character building programs especially to support its citizens learning achievement in this field of work. With the mirror of the past a large Indonesian nation can motivate people to learn to work better in the future.

It can serve as an example to strengthen the identity and sense of nationality as part of the national character building.

Conclusions

Globalization impacts on the development of Indonesia both positively and negatively. Impact caused by this globalization focus more on things that are negative, such as excessive dependence, the fading away of the nation's character, and can also be setbacks, even the destruction of national life.

Therefore, the more widespread the negative impacts caused by globalization, the government seeks to minimize the impact through various policies, one of which is through policies in the field of education by bringing character education.

The role of education as a process of socialization in character education, especially in dealing with problems in the practice of national life such as the emergence of tribal sentiments that could escalate to all members of tribes into open conflict. Learners in non-formal education (learners) are more susceptible to conflict because of different backgrounds tend ranging from gender, age, occupation, and others. Thus strengthening this character needed to minimize conflicts among the learners. To realize the value investment character one of which is through the teaching of history.

Learning history has an important position in the national character building program. In the context of the teaching of history at the level of non-formal education program that focuses on the *Paket C* to provide motivation skills for learners to demonstrate its potential through work. It can serve as an example to strengthen the identity and sense of nationality as part of the national character building.

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